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they liked for a further period of two or three months, and thereafter only continued to abstain from certain activities and meats for some time.

When the child began to be given fish to eat at about the age of two years, its hair was cut for the first time ceremonially, and its mother's temples shaved. The piercing of its ears, etc., apparently also took place at this ceremony (nikulukáyanų, nùbukaétių) which, according to Breton's description, was held concurrently with an elétuak festival.

The latter appears to have been a family rather than a tribal affair, although intended for the carrying out of all the *rites de passage*, such as initiation of infants (into the tribe) and adolescents (into manhood), and for the purification and reintegration of those who had for the first time become parents or had killed an enemy.

> Il y a peu de Sauvages qui ayent femmes et enfans, qui ne fassent ce festin icy, qui est un de leurs plus solemnels: ils sont quelque fois des quatre mois à s'y préparer, on y rase le poil des tempes aux femmes, et à leur petits enfans ausquels on commence d'y faire manager du poisson.

Besides large quantities of wiku to be prepared for the feathered dancers (eletuakátių tiomáliti) and guests, basketry tables (matútu) and other utensils for the rites must be made, and those asked to help by making them (itawánəmuku) repaid for their trouble by a special drinking-party (itehwennə). Moreover, after the elétuak festival all such articles were held to be fair plunder for the guests.

The name, elétuak, appears to connote *a putting out from* or *forth-putting*, (cf. ẽleletuúba *incise! let [blood]!* < ẽle *power, strength;* and as a stem: *choose, extend, endure:* ẽlele *speech* or *flame;* átu[ta] [*to*]*put forth);* and the essential part of the rites performed on these occasions consisted in blood-letting.[6] Breton goes on to describe them thus:

> . . . les grands, voire les mariez apportent quand et eux des oyseaux de rapine, les petits des petits, les mariez des gros et grands qu'ils ont pris dans le nid et nourris pour ce mystère. Le capitaine qui est prié pour cela prend les oyseaux et leur casse la teste sur leurs testes qui en restent ensanglantées. Il incise les petits et les grands, mène les petits dans leurs lits qui y doivent demeurer sans manger, et en la posture qu'il leur donne, sans laquelle ils croyent qu'ils demeureroient bossus ou contrefais, suivant celle qu'ils prendroient dans ce lit [i. e. hammock]. On écrase les oyseaux des grands (s'ils ont eu enfant, ou s'ils ont tué quelque Arrouäague) avec quantité de gros grains de poivre [*Capsicum*], ou pimant [< Carib, boémwę *Capsicum* <

6 Hunters still make razor cuts in their arms to improve their luck, while incision and cupping are practised to relieve pain.